THE PERPETVAL CROSSE OR PASSION OF IESVS CHRIST

From the first instant
Of his
INCARNATION.
to the last of his life
set forth
In fourtie pictures for the
greater profite of
soules.

Printed at Antvverp

By Cornelius Woons, dvvelling at the signe of the golden Starie. 1649.

VVith Permission.

The perpetual Crosse of IESVS CHRIST, both interiour, and exteriour, from the first instant of his Incarnation, to the very last of his Life.

THere are many of opinion that Christ onely suffered in the time of his Passion and vvas Crucified but those three hovvers that he hung upon the Crosse: vvhereas it is most certaine he vvas fastned thereunto, and lived in continuall sufferance the three and thirty vvhole yeares of his life, vvhich, devided into dayes, make at least tvvelve thousand and fifty, into hovvres tvvo hundred, eight'y nine thousand, tvvo hundred, seventy tvvo.

This assertion *Cardinal Lugo* shevves clearely out of scripture, a'nd holy fathers. CHRIST (*Sayth he*) vvas not onely in torments and sorrovv the tyme of his bitter Passion but during the vvhole course of his life. He did not onely' greive at the death of Lazarus, and sight of Ierusalem; at both vvhich tymes he is saied to have vvept, but he

he felt the like sorrow all the tyme our sins, and his ovvne Passion vvere represented to his minde, vvhich was continually, according to the holy Psalmist: *Psal.* 37. *Quoniam ego in flagella paratus sum, et dolor meus in conspectu meo semper. Becæuse I am ready for strypes and my greife is alvvaies in my sight.* vvhich wordes are spoken of our B, Saviour, as *S. Chrysostome, S. Austine*, S. *Ierome*, and S. *Gregory* doe affirme: to omit innumerable other occasions of suffering vvhich he had according tothose other vvords of the Psalmist. *Psal.* 87. *Pauper sum ego, & in laboribus a iuuentute mea I am poore and in labours from my youth.* Which vvordes are likevvise interpreted of our B. Saviour by *S. Ierome, S. Austine, Euthymius* and others. Thus *Cardinal Lugo.*

Cardinal *Bellarmine* agrees vvith *Lugo* in the same point; for, commenting upon the 87. *Psalm.* thus he writes: To the end vvee may not thinke Christs Passion was onely three hovvers or at most, one vvhole day the Holy Ghoste doth heere declare unto us that he was never vvithout his sufferings: for besides his most bitter death, vvhich vvas allvvaies before his minde, he

vvas in continual Labours and misery his vvhole life long. Thus *Bellarmine.*

Hence vvee conclude that our B. Saviour vvas neuer vvithout his Crosse, both outvvard and invvard; and especially this latter, for the tovve reasons above mentioned by *Card. Lugo.*

There are divers other learned authours of the same opinion as Lessius *De Perfect. diuinis. l.* 12. *c.* 17. *n. n.* 133. Io. Eusebius Nierembergius. *l.* 2. *c.* 5. *de Adoratione in spiritu & veritate.* Io. Lorinus. *Ps.* 37. *v.* 18. Corn. à Lapide. *Math.* 26. *v.* 37. Balthasar Cordetius. *Ps.* 87. *v.* 16. Anton. de Gaudier *de natura & statib. Perfectionis. de Iustrumentis. sect.* 12. *c.* 5. Franciscus Arias. *de Imitatione Christi. p.* 3. *c.* 22. *Tr.* 1. Ioannes Baptista Sanct. Iure, *De cognitione & amore Dei, lib.* 1. *cap.* 11. *sect.* 1. Gabriel Vasques, *Tom.* 1. *in.* 3. *p. q.* 18. *ab* Disp. 73. *c.* 4. *n.* 28. R. P. Vincentius Carrafa Soc. Jesv Præp. Generalis sub nomine Aloysij Siderei. *De via cæli. c.* 6. §. 9.

I content my selfe, at present, vvith the authority of these twelve learned vvriters all of them being of our least Society, and meddle not vvith men of other Orders,

vvhose

vvhoe are very many, both learned and grave, of the same opinion.

The manner and fashon of using the pictures of this little booke.

COnsider in every mystery some one, or more, of follovving circumstances.

1. Whoe is that suffers? God of an infinite Maiesty.

2. What it is that he suffers? A paine, vvhich is much augmented by the internal afflicton of his minde, that continually accompanies it.

3. For vvhome doth he suffer? For me that am a vile sinner.

4. Why? To comfort help and save me.

5. In what place? In that vvhere he findes grateſt maitter of patience.

6. At vvhat tyme? At that vvhich is most inconvenient to himselfe, and most agreable to me.

7. From vvhome? From those very persons for vvhose sake he suffers.

3. After vvhat manner? After ſuch an one as if neede vvere, he vvould ſuffer a hundred thouſand times more for vs.

Afterwardes demand theſe twoe queſtions of thy ſelfe.

1. WHat hetherto you have done for him? hardly any thing, but inſteed of good a vvorld of iniquity.

2. What vvill you doe hence forvvard? this very day I vvill doe ſuch, and ſuch a good vvorke, and ſuffer ſuch, and ſuch a Croſſe, for his ſake.

Beſides it vvill not be amiſſe to exerciſe ſome one of theſe acts followving, vvhich maiſters of ſpirit are vvont ordinarily to bring. 1. of Compaſſion. 2, of Gratitude. 3. Of Contrition. 4. Of admiration. 5. of Love. 6. of Confidence. 7, Of Imitation.

De Picturis.

„QVod legentibus ſcriptura, hoc idiotis „præſtat pictura cernentibus. Quia „in iſtâ etiam ignorantes vident quod ſe„qui debeant: in iſtâ legunt, qui literas nef„ciunt. Vnde & præcipuè gentibus pro lectione pictura eſt. *Greg. Mag. l. 9. ep. 9. ad Serenũ maſſil.*

Mafsil. A picture to the ignorant is like a booke to the learned. For the ignorant see therein vvhat they are to practice; and those reade in it that knovv not theyr letters. Wherefore a picture serues the gentils forl a lesson.

„ Triplex fuit causa institutionis imagi-
„ num in Ecclesiâ. Primò, ad instructionem
„ laicorum quibus imagines exhibentur lo-
„ co librorum. Secundò, vt Incarnationis
„ Mysterium, & Sanctorum exempla nobis
„ frequentius, & presentius affigerentur. Ter-
„ tiò, ad excitandum devotionis affectum,
„ qui magis ex visis, quam auditis causa-
tur. *Rob. Holcotius in libr. sapient. lect. 157.*

For three respects the vse of pictures vvas instituted in the Holy Church First to instruct the ignorant. Secondly, to imprint the mystery of the incarnation, and the example of saintes, more lively in our mindes. Thirdly, to stir us vp to greater devotion, vvhich is done better by the obiect of our eyes then our eares.

The Price of the Booke.

This little booke, to geather with the 40. pictures, is to be had, vnbound, for three half pence.

B. The

81. The Crosse chosen from eternity.

In mercie everlasting have I had mercie on the, sayd thy Redeemer our Lord. *Isaias 54. v. 8.*

2. His internall Crosse at his Incarnation.

Coming into the vvorld he Saith: Host and ob'ation thou wouldest not: but a body thou hast fitted to me. *Heb.* 10. *v.* 5.

3. His external Croſſe in his Nativity.

A little childe is borne to us, and a ſonne is given to us, and principality is made upon his ſhoulder. *Iſaias cap. 9. v. 6.*

4. His

4. His Circumcision.

After eight daies were expired, that the childe should be circumcised. *Luc.2.v.21.*

5. His oblation in the Temple.

They carried him into Ieruſalem to preſent him to our Lord. *Luc.* 2. ℣. 22.

6. His

6. His Flight into Aegypt.

Arise, and take the childe, and his Mother, and fly into Ægypt. *Mat. 2. v. 13.*

7. His looſing in the Temple.

Behold thy father and I ſorrovving did ſeeke the. *Luc.* 2. *v.* 48.

8. His

8. His Carpenters Trade.

Is not this the Carpenter the Sone of Mary?
Mat. 6. v. 3.

9. The death of S. Ioſeph.

Iesvsand the B. Virgin vvere vvith him vvhen he dyed. *Bernard. Sen. Tom. 3. a. 2. c. 3. pag. 462.*

10. His

10. His Temptation in the Desert.

The tempter apptoched, and Sayd to him if thou be the Sone of God, commaund that these stones be made bread. *Math.* 4. v. 3.

11. His vvearines at the Fountaine.

IESVS therefore, vvearied of his iourney, ſate ſoe upon the fontaine. *Io. 4. v. 6,*

12. His

12. His Deriſion

Doe not vve ſay vvel that thou art a Samaritane and haſt a divel. *Io.* 8. *v.* 48.

13. The beheading S. Iohn Baptiſt.

He beheaded him in the priſon and brought his head in a platter und gaue it to the Damſel. *Mat. 6. v. 28.*

14. His

14. His ſtoning.

The Iewes tooke up ſtones to ſtone him. *Io. 10. v. 32.*

15. His throwing dovvne the mountaine.

They cast him out of the citie, and then brought him to theedge of the hil, that they might throw him dovvne headlong. *Luc.* 4. 7. 29.

16. His

16. His taking leave of his B. Mother.

Speaking vvith her a part, and affoarding her his presence, vvhich, vvith in a short time he vvas to bereaue her of. *S. Bonavent. cap. 72. Med. vitæ Christi.*

17. His laſt Supper.

While they were eating he ſayd : Amen, I Say to you, that one of you ſhal betray-me *Math.* 26. *v.* 21.

18. His

18. His prayer in the Gardin.

Father, if thou vvilt, transferre this chalice from me. But yet not my vvil, but thine be done. And there appeared to him an Angel from heauen, strengthening him. *Luc.* 22. *v.* 42.

19. Iudas his Kisse.

Forthvvith Coming to IESVS, he said, Haile Rabbi. And he kissed him. *Math.* 26. *v.* 49.

20. The

20. The Torrent Cedron.

He went forth vvith his disciples beyond the Torrent Cedron. *Ioan.* 18. *v.* 1. Into which he fell. *Vid. Adrichom. in Descrip. Ierus. n.* 207.

21. Annas.

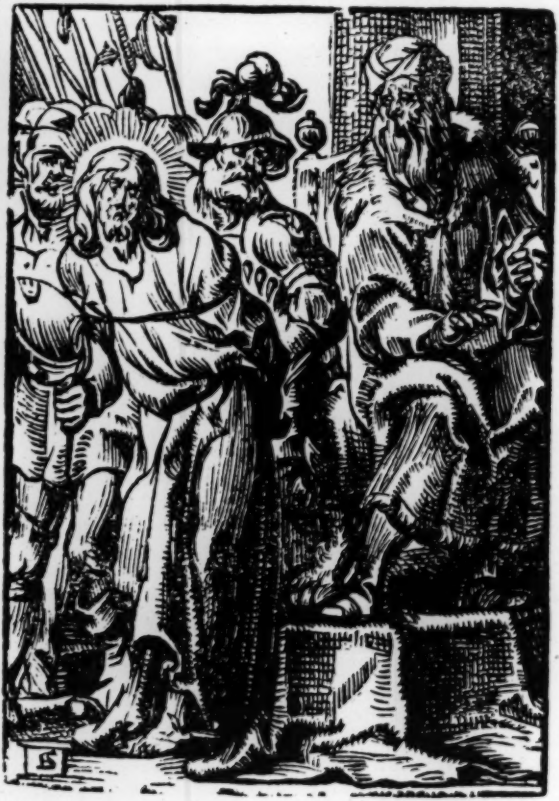
One of the Ministers standing by, gaue Iesvs a blovv. *Io.* 18. *v.* 22.

22. Cai-

22. Caiphas.

They did blindefold him, and ſmote his face. And then asked him, ſaying Prophecie. *Luc.* 22. *v.* 64.

23. Pilate.



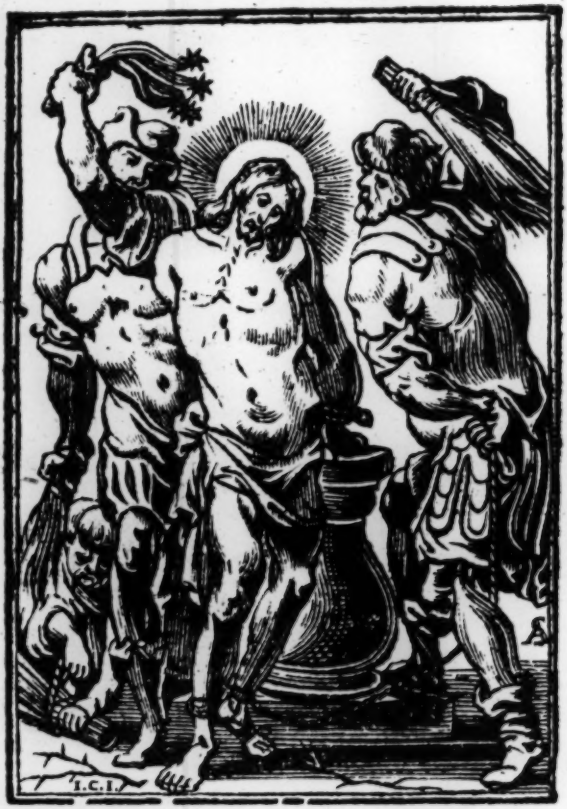
They began to accuſe him ſaying, vvee haue found this man ſubuerting our nation. *Luc*, 23. *v*, 2.

24. He-

24. Herod.

Herod vvith his Army ſet him at naught: and he mocked him putting on him a whtte garment, and ſent him back to Pilate. *Luc* 23. *v.* 11.

25. His vvhipping.

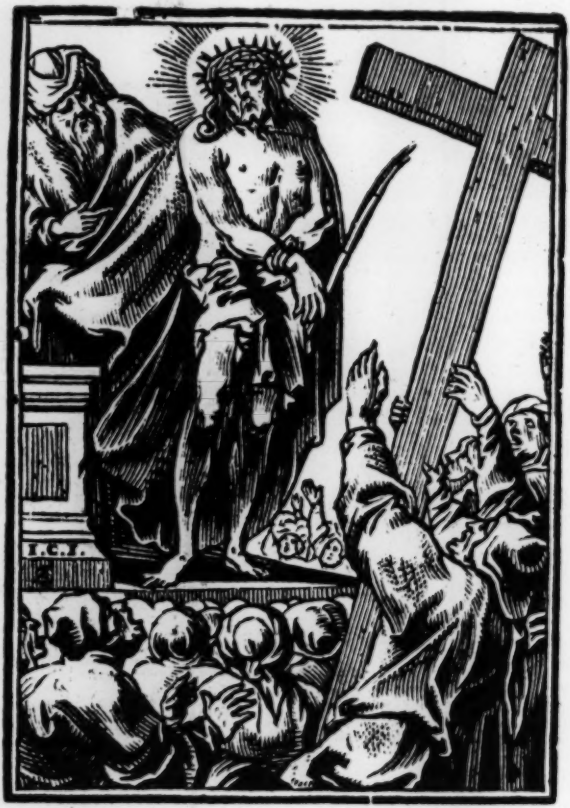


Then therefore Pilate tooke JESVS, and ſcourged him. *Io.* 19. *v.* 1.

26. His Crovvning vvith Thornes.

Platting a crovvne of thornes, they put it upon him. And they began to ſalute him Haile king of the Jevves. *Mat.* 15. *v.* 17.

27. Ecce Homo.



He ſaith to them, Loe the man. They cried, ſaying Crucifie him, crucifie him. *Io.* 19. v. 5. 6.

28. His Carrying the Crosse.

Bearing his owne Crosse nevvent forth into that which is called the of Calvary place. *Ioan.* 19. *v*, 17.

29. His firſt fall vnder the Croſſe.

In a place tovvardes the weſt Chriſt fell dovvne upon the ground. *Adrichom. in deſcript. Ieruſ. n.* 118.

30. His meeting his B. Mother.

The most sorrovvful Mother meetes the most sorrovvfull Sone; *S. Bonavent. lib. Medit. vitæ Christi cap. 77. Suarez. Tom. 2. in 3. p. dist. 96. sect. 2.* A 19. 31. Si-

31. Simon Cyrenæus.

They found a man of Cyréne, named Simon: him they forced to take up his Crosse, *Math.* 27. *v.* 32.

22. Veronica.

This holy vvoeman tooke the forme of Christs bloodie face on a handekercher as it is commonly knowne. *Adrichom. in descript. Ierus. n.* 118.

33. His

33. His ſecond fall vnder the Croſſe.

At iudgement gate he fell againe. *Adrichom. Ibid.*

34. The lamentations of the vveomen upon him.

Daughters of Ieruſalem, vveepe not upon me, but vveepe upon your ſelves and upon your children. *Luc.* 23. *v.* 28.

35. His

35. His last fall vnder the Crosse.

At mount Calvary he fell dovvne vnder the Crosse. *Adrichom. in Descript. Ieruſ. n.* 118.

36. The plucking of his garments, and giving him gall to drinke.

Heere they pulled of his garments *Adrichom ibid.* They gave him vvine to drinke mingled vvith gal. *Math.* 27. *v.* 34.

37. His

37. His Crucifying on the ground.

After they came to the place, vvhich is called Calvary, there they Crucified him. *Luc.* 23. *v.* 33.

38. His

38. His hanging upon the Crosse.

There stoode beside the Crosse of Iesvs his Mother. *Ioan.* 19. *v.* 25.

39. The

39. The taking him douvvne into his B. Mothers armes.

Being taken dovvne from the Crosse, his Mother receaued him into her armes. The place is yet extant, *Adrichom. in descript. Ierus.* n. 255.

40. His

40. His Burial.

He layd him in a monument that was hewed out of a rocke. Luke. 23. v. 46.

The

The most Illustrious Lord Archbishop of Mechline grants 40. daies pardon to all that shal say this prayer once a day for thanck giuing, and increase of the honour of the continual Crosse of IESVS CHRIST.

O IESVS crucified, let all men know the and love the it is the onely thing I desire. This doe I aske by the Crosse which thou madest choice of from alle eternity, and endurest in thy Nativity, in thy Circumcision, at thy Oblation in the Temple, in thy Flight to Egypt, in the Leauing thy Parents, in thy Labouring with thy hands, in the death of S. Ioseph, in thy Temptations, in thy VVearines at the fountaine, in thy Ignominies from the Iewes, in the death of S. Iohn Baptist, in theyr Stoning the, in theyr offering to throw the downe from the mountayne. I aske the same likewise by all that thou sufferedst at the taking thy last leave of thy B. Mother, at the Table with Iudas, in the Garden, at his trecherous Kisse, at the Torrent of Cedron, in the House of Annas, Caiphas, Pilate, Herod, at the Pillar, at thy Crowning with thornes, at thy being shewen to the people, at thy Carrying the Crosse, at thy first fall vnder it, at thy meeting the same time thy B. Mother, Simon Cyræneus, the deuout Veronica, at thy second fall under the Crosse, at thy meeting the daughters of Ierusalem, at thy last fall under the Crosse, at the plucking of thy garmet and drinking gall, at thy Crucifixcion on the ground, at thy Hanghing upon the Crosse, at thy taking downe from thence into the armes of thy most afflicted Mother, finally, at thy Burial and laying the in the Sepulchre. Againe and againe by all these Crosses doe I beg of the most sweete IESVS, that all men may know and love the, and it is the onely thing I desire. Amen.

The same Prelate grants like vvise 40. daies pardon to all that for the space of 5. Paters and 5. Aves, shall meditate upon any one of these mysteries, or say 5. Pater and Aves in honour of it.

To the greater glorie of Christ ever Crucifie.